THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

ORGAN OF UNITARIAN CHRISTIANITY AND FREE RELIGIOUS FELLOWSHIP

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MESSAGE THROUGH THE BARRIER

ELSEWHERE in this issue there is printed a message received from the Evangelical Church of Czech Brethren. It is not possible owing to limitations of space to print the message, as received, in full, but the extracts that are given show without the slightest doubt the patent sincerity of those who have communicated with us. The message is a charitable effort to exchange opinions on the question of peace. It is with relief that such a communication can be received. It is the first indication that we have received that the barrier of silence between ourselves and religious circles in Czechoslovakia can be pierced. The need to pierce it is evident by certain questions asked in the message. They are founded upon misinformation and blank ignorance of what is happening in the West. One of the minor questions the message asks is what have we done to bring pressure upon our statesmen to end the cold war? Somewhat wryly the reply must be made that the cold war would be well on the way to being ended if censorship and suppression of free speech were ended. So the question must be asked of those who have written to us, what pressure have you brought upon your own statesmen to end that? To us in England it is regarded as an event when any communication takes place between the two countries at all, and the people of England are not responsible for that. Before the Communists took power in Czechoslovakia communicaton was frequent and easy. The British Unitarians helped to set up a home not far from Prague for refugee children; we have not the slightest idea of what has happened to it. The silence has not been in England, it has been in Czechoslovakia.

"Remilitarization"

Our correspondents ask about the "remilitarization of Germany." The plain fact is that there would have been no "remilitarization" in the West anywhere if it had not been imposed by the threat of the overwhelming military strength of Russia. Two years ago Western Europe was helpless before Russia. In a few hours or days Russian tanks could have been in most of the capitals of Europe. To say that the Russians would not use their strength was still to leave the decision to them, and there was no reason from experience why the Western democratic countries should trust that. In any case Russia could have shown her good intentions by disarming to the Western European level. The very fact that she kept her great armies in being was a fact of major importance, and affected the way of life in the threatened countries. To hold a club over the head of a defenceless man and tell him that you have not the slightest intention of hitting him with it, is not very comforting for the man beneath. He may very well ask for the club to be taken away and if it is not, he must draw his own conclusions and, if he can, act on them. Few people in the West suppose that the Communist coup in Czechoslovakia would have taken place if the Russian club had not been poised outside the country ready to be used in case of need.

Germany and Europe

The statesmen of Western Europe are not more blind than the statesmen of Czechoslovakia. Most countries of Europe during the last war suffered from German occupation. Britain as well as other countries knows a great deal about German militarism. There is not the slightest intention in the West to revive it, even if the Germans wished to do so themselves, which is unlikely. The major desire of Western Europe is to forget the past, and freely and without pressure build a new united community in which war is impossible. Rearming is a necessary part of the Western community because it is imposed upon it by Russia and the nations associated with her. Germany is bound to belong to it. There is no Europe without Germany. In the proposed European Defence Community Germany would be one and only one among six other nations. The conditions of the community are such that Germany would not be able to act independently even if she wished to do so, which again is unlikely. There is no proposed German remilitarization, only European. There will be no German armed forces, only European.

Conquest of War

The profoundest revolution is taking place in Europe; it is arising out of the hearts and minds of free peoples, and, save in the matter of rearming, is not being imposed from outside. Ancient divisions and enmities are in process of being forgotten and a new life is being born, of that new life the people of Czechoslovakia are probably profoundly ignorant. They cannot join in the drama of its creation because they are involved in a drama elsewhere. If to them the European drama seems to be a tragedy then the fate of Czechoslovakia seems a deeper tragedy to many people in Europe. That the new Europe has to arm is the result of Russian pressure and of nothing else.

But war is not dependent upon armed or political forces. War is the result of a disease in the universal community of nations. At the moment the gravest form of that disease is that ordinary men cannot speak to one another freely across national barriers. The greatest deterrent to

war in the contemporary situation would be freedom of human communication—the right to speak and the right to criticize. It could also be said that no one has earned the right to speak of peace if he is not able at the same time to speak of the freedom of the human mind. How can that mind, moving in shadows and darkness, create what belongs to the light? That is the question of the hour. If peace conferences and peace movements would only discuss that question; if instead of "peace" being blazoned on their banners the words "freedom to think and speak" were placed there then the conquest of war would be much nearer.

BILLY GRAHAM

By R. W. Wilde

THERE is now in this country America's widely acclaimed No. 1 Revivalist. Along with him have come a trumpet player, two singers, five ministers, a team of some thirty helpers, a cowboy complete with horse, and a sum of £50,000. With such resources Billy Graham hopes to evangelize Greater London.

It is probable that Unitarians will for the most part be content to dismiss the whole business with a somewhat contemptuous shrug of the shoulders. What have such things to do with the meek and lowly Jesus, who came "not to strive nor cry in the street, to quench the smoking flax or bruise the broken reed?" they will ask. What have such crudities to do with the prayer in secret and the Father who seeth in secret, the worship that is in spirit and in truth? And I must confess that my own reaction to the matter is not dissimilar. Yet I have so much respect for religion that I would not lightly criticize or condemn it even in its most lowly and most primitive forms. It may be that some will be led to God and to a reform of life even by such Hollywood circus tactics.

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One thing at least Billy Graham's campaign has already made clear: this is the enormous "sales value" of publicity. The whole of our Unitarian ministry might invade Greater London on a spiritualizing mission, but this would raise not a ripple in the columns of the popular press. And the reason can be stated in a single phrase: we have not the wherewithal to pay for a vast publicity campaign, the elaborate press build-up, that has preceded Billy Graham's visit.

I recall, how, a few years before the war, an American preacher was to visit a Unitarian church. It is, I think, safe to say that his name was wholly unknown in the town where he was to preach. But he spent a sum of £50 during the preceding fortnight (a large sum in those halcyon days) in publicizing his visit, and in the issue the church, which was a large one, could not hold the crowds that assembled on the Sunday to hear him. In this realm it is the case that nothing succeeds like success; in other words, that advertising, if one can pay for it, does bring results of a kind. If only we had the resources for a long and expert press build-up, it is probable that we could work wonders even with our undramatic gospel. What could we not do with Billy Graham's nest-egg of £50,000?

A small movement like ours is heavily handicapped from the start by the meagreness of its resources. Our advertising is on the smallest possible scale. Our publications are limited all the time (in both size and number) by reason of to-day's costliness in publishing.

One other thing on the positive side I fancy Billy Graham can teach us: he speaks for the unletterd multitude. A lot of nonsense is talked at times about the Unitarian high-brow attitude, its intellectualism, and the like. But it is, I think, a fact that (with one or two rare exceptions) our people have never learnt to write for the common man. Nearly all our publications are suitable for the university undergraduate; their style and language is not such as to be readily comprehended by the common untutored person. Some of our publicity fails for the reason that it does not get home to the very people we are anxious to address.

There is of course much to be said on the negative side concerning this revivalistic campaign.

For one thing, its crudity and stage-effect character will repel many, and not all of them unconventional or unorthodox Christians. "Cowboys and Indians" have their place, both in real life and in stage productions. But it is doubtful if they have anything specific to contribute to religion. Even the Salvation Army has in these days learned the value of restraint and orderliness. In the first age Paul had to beg of his new-found Greek converts that they should try and conduct their meetings in order and decorum.

More serious is the fact that all such revivalistic campaigns as Billy Graham's are based on the assumption that religion inevitably has to do with a "twiceborn" factor in human nature, to the ignoring of the "onceborn." In other words, it is assumed without question that all genuine religious experience must follow a stereotyped pattern, and *that* after the manner of St. Paul's own conversion. (Actually, it is doubtful if this interpretation of Paul's own conversion is correct.) That there are flagrant and vicious sinners whose need is for a complete reversal of their way of life, a radical transformation, a drastic "metanoia" (the New Testament term for a changing of one's direction), no one can doubt. But most people are not grossly evil livers; a great many of them in fact never seriously violate the common canons of an ethical code. Even more are "passing honest and tolerably decent." Genuine religion in their case will mean, not a complete change in their manner of living, a radical upheaval of their ordinary way of life, but only a greater concern for and attention to the spiritual actualities, in place of their almost complete absorption in material matters and the preoccupations of common living. To such people the revivalist has little of help or worth to convey.

On the other hand, there are the more subtle sins of the spirit that peculiarly assail the religious person and the churchgoer — such things as spiritual pride, or contempt of one's fellows, or harshness in condemning them. Such sins Jesus viewed with special gravity. They are the things that the genuine saints continually bewail and fight against in themselves. But the evidence would seem to be that not only does the revivalistic campaign not eradicate such failings, but may even positively (although of course unintentionally) encourage them in the "converted." The Devil is much more subtle and crafty than some of his exorcisers conceive.

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The real transformation and rebuilding of human character is not achieved in the fetid atmosphere of the revivalist tent or the Harringay Arena, but is a matter of continual discipline, of oft-repeated resolution, of a watching unto prayer, and a perseverance that is not advertised and made public. It is a comprehension of these spiritual and psychological truths, along with a natural revulsion to the crudity of the methods commonly employed, that accounts for the fact that, in our lifetime, the great churches have all turned aside their faces from the charms of the revivalist.

COMMENT

Vain Repetitions

IN his *Diary of a Dean*, Dr. Inge remarks that that diary is forever complaining of the dreary and interminable musical services that he had to attend. "I can and do pray," he says, "when I 'enter into my chamber and shut the door'; but in the midst of howling and caterwauling I cannot.... Use not vain repetitions. For ten minutes to-day the choir repeated the words 'I wrestle and pray.' Are we quite sure that the Deity enjoys being serenaded?" Such were the groans of a much suffering unmusical man. In our own chapels, no doubt, we should like to think that music could play a bigger part than it does, but clearly our poverty saves us from a certain amount of vexation, even on the score of so excellent a thing as music.

Talking about "vain repetitions," did you notice the valiant attempts of the Billy Graham Mission to capture the

Kingdom of God by force? Major-General Wilson-Haffenden, who after retiring from the Indian Army, worked for some years as a missionary in India, is Chairman of the executive committee set up to manage the mission. Speaking to a representative of the Press, he is reported to have said: "We're relying on Billy's dramatic powers, and on the power of prayer. They're praying for the success of this crusade all over the world, and we have got 20,000 prayer partnerships working in this country. We've never put up such a barrage of prayer in the history of evangelism." If I used those words, I should almost feel that they bordered on the blasphemous, for they suggest that God is swayed by numbers in the same way that dictators are swayed; but let us not judge, for in such matters, too, God is moved by what is in the heart, rather than by the words.

Against Censoriousness

THAT reminds me of my sermon yesterday morning. In the town to-day I met a lady, only slightly known to me, whose husband had been a vicar. She told me that a member of my congregation had told her about what I had said, with regard to the attitude of Jesus to gross sinners, who were condemned by "the Pharisees," but who with Jesus, whilst not being condoned, did not receive so great a condemnation as their pious critics. She told me that when her husband was alive, they agreed between themselves as to what should be put on the tombstone of the other. "I know what I shall put on yours," she said to her husband, "The friend of publicans and sinners." "Well, my dear," he said, "if I were you, I should leave out the publicans—it might be misunderstood."

That sermon was not a new one—I had preached the greater part of it some years ago after reading Rousseau's *Confessions*, and John Morley's *Rousseau*. I have never read a work that can bear any real comparison with the *Confessions*, for one is amazed at Rousseau's candour in exposing to the eyes of the world many little and great acts of meanness that anyone else would have tried to hide; and the disturbing thing to me was that the subject of those *Confessions* writes so much about religion, would clearly acknowledge it to be the greatest fact in a man's life—and yet goes on to tell of the basest conduct.

It was John Morley, the agnostic, that enabled me to judge the matter more justly. He says that in reading about Rousseau, "it is perhaps hard for us to feel that we are in the presence of a great religious reactionist; there is so little sign of the higher graces of the soul, there are so many signs of the lowering clogs of the flesh. But the spirit of man moves in mysterious ways, and expands like the plants of the fields with strange and silent stirrings.... We do not rightly seize David's (type) if we can only think of him as the murderer of Uriah, nor Peter's if we can simply remember that he denied his master. Our vision is only blindness, if we can never bring ourselves to see the possibilities of deep mystic aspiration behind the vile outer life of a man, or to believe that the coarse Rousseau ... might yet have glimpses of the great wide horizons that are haunted by figures rather divine than human." I like to think that John Morley knew more of those horizons than many would judge from his religious label.

Waste of Time

I WAS taken to task a few days ago for referring to crossword puzzles as "this time-passing and time-wasting occupation." I defended myself on the ground that the two adjectives are not synonymous. If I went to the pictures once a week, it might well be a reasonable way of passing my time; if I went every night, then, unless I were a film critic, I would be wasting my time. There is, I insist, a distinction with a difference.

Views, of course, differ as to what constitutes a waste of time. A correspondence has been going on in *The Times* about men who knit. One correspondent referred to the annual report on education in Wales for 1848, where it is noted that although some boys learnt writing in the evening, others wasted their time "in knitting stockings, or plaiting straw." I have known men knitting in order not to waste time; and indeed one correspondent refers to two brothers, Scotsmen, who were members of Parliament, regularly knitting during the debates. But of course there is no need for me to go so far back, for is there not one of my brother ministers who used to make all of us feel ashamed of our laziness by knitting at all the meetings he attended? I once knitted a pair of mittens at a kindergarten school, but I have forgotten all I ever knew. I like, however, to think that I am following in the footsteps of a good example, when I darn my socks while listening to the wireless. But I suppose that if ever I can afford a television set, I shall necessarily fall from grace.

Religious Bigotry

SINCE I have been in the Unitarian ministry, I have had several very good friends among the ranks of the Free Church ministry, even though I often wondered how they managed to hold their jobs, holding the views they did. When last year I was inducted into the charge I now hold there were present representatives of, among others, the Anglican and Congregational Churches. The Free Churches in this town, however, are very weak. The Presbyterian Church was closed some years ago; and the Congregationalists decided not long ago that the only alternative to closing down altogether was to sell their "down-town" church building, and build in a residential area with the proceeds. I was invited to the laying of the foundation-stone of that building, along with the members of my congregation, and eight of us were present. At the subsequent meeting in a school hall, at which representatives of other churches were to give their good wishes for the prosperity of the congregation in its new home, everybody seemed to be given the opportunity of doing so except myself, although my chapel is the "mother-church" of nonconformity in the district, the congregation going back to the Ejection of 1662. I must confess that I felt rather sore at the omission, and the feeling was shared by other chapel members who were present. It would have been preferable not to have asked us at all, than to have made the occasion one for administering a snub. Why is it that in external religious matters some people find it so easy to do things they would hesitate to do in ordinary life? But it all helps to make it very difficult for Unitarians to adopt a proper attitude to the members of other churches.

Commentator.

A MESSAGE FROM CZECHOSLOVAKIA

WE have received from the Evangelical Church of Czech Brethren a message sent to Protestants "throughout the world." It is printed in part below. We do not know who the Brethren are. (Alas, not a word comes from the Czech Unitarians.) But the message is passionately sincere, and our readers would wish to read it. Questions of space have prevented printing the whole message.

The message of the Evangelical Church of Czech Brethren presented to you ... speaks for itself. Yet we wish to introduce it with some words of explanation.

We are going through times of an unprecedented urgency. Rarely in its history has humanity faced a situation with such far-reaching potential consequences as to-day. We in the East and in the West are living on the dividing line between life and death, peace and chaos. War has lost all political function and has become an instrument of utter and total destruction. Members of the Evangelical Church of Czech Brethren feel responsible for contributing all they can to the atmosphere of mutual understanding and co-operation between churches and nations. They do not consider the gap between the two worlds as insurmountable. They are, beyond any doubt, thankful for the place where they carry on their work and faithfully assist the people of their country in the reconstruction of social and political conditions of life. However, they sincerely wish to get close to you, brethren, wherever you live, in Europe, Asia or across the ocean, to say what is on their mind and to ask you for co-operation in the noble endeavour for a durable peace.

They have no intention of indoctrinating you and of imposing upon you their own ideas and schemes. That would be an arrogant way of dealing with one's own brethren. But they cannot help speaking with the utmost urgency and with burning hearts. There is still a time for talking, praying and acting together. Nothing is as yet lost. But the time is short. The eleventh synod of the Evangelical Church of Czech Brethren, gathered together in the days of October 29 - November 1, 1953, in Prague, dealt with the problem of what the churches should do and passed a resolution to forward a Message to the Protesant churches abroad. The members of the Synod had in mind to approach the Churches and Church federations as well as individual members, preachers, theologians, teachers, students of theology, elders, youth and student groups, men and women of any Protestant church, yes, of any other Christian group. We would rejoice at any reaction on the part of those who have read the Message, listened to it and taken it seriously.

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We hope you will understand what we mean. We cannot expect that your countries will go through the same changes as ours. You live under different historic conditions and the development of your nations will assume a different shape. But we can ask you to try to understand the substance of what is taking place around us. We often see that even those of you who have good intentions to "deal" with the so called Eastern world, first declare the efforts of this world as something basically evil and worthy of condemnation—and only then are ready, with a condescending patience and a certain pathos of self-righteousness, to negotiate a kind of modus vivendi with it. We think that to approach the problems of to-day in such a way is theologically wrong and biblically dubious. It is an approach with closed eyes. And such an approach fills the hearts of people with self-righteous arrogance. Is it not the duty of churches in the traditionally rich and powerful countries to try at least to awaken in their lands a desire to understand the struggle of the poor and long exploited countries that are awakening to a more human life, even though they do it with the aid of an ideology which severely criticizes Christianity? Basically it is a struggle for a deeper and fuller freedom than the freedom in the conventional forms we have been used to. We do not want to divert attention from the difficulties, mistakes and blunders which accompany that great revolutionary process and which again we are responsible for. But only the positive understanding of this process can assist us, Christian believers, to help, in our own way, in the shaping of new forms of society. Only a courageous and inwardly free faith in Jesus Christ enables us to carry into the new society and into the new order a leaven of prophetic justice, apostolic love and Biblical solidarity in sin and in saving grace. Otherwise our churches would become more and more irrelevant and would close the entrance to the heart of the world which is being born.

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You and we are living in different social and political forms of life. But it is the duty of both of us to fight, side by side, for a real agreement between our nations. And here we ask some questions: what have we Christians done to bring about the end of the bloody and destructive war in Korea? What have we done for the admission of the great Chinese nation into the community of those who make decisions in the matters of new international orders? What have we done to bring about the unification of the German nation by a way of real negotiation and agreement? What influence have we exerted upon our statesmen and politicians that the "cold war" cease poisoning nations morally and spreading an economic and ideological chaos in contemporary mankind? Just at the moment when the forming of a new society of nations in common co-operation and trust was started in Central and Eastern European countries, at the moment when East German citizens have initiated new social and ideological conditions for real friendship with other neighbours, at this very moment attempts are being made on the part of those we call Christian states to stop this process of integration of countries which were originally enemies and to make us return to the point from where we started the reckless march into the catastrophe of the World War II. Is it so difficult to realize that the remilitarization of a nation which had been dragged by her false leaders to a military aggression of the most perverse nature means an unwillingness to learn from the judgments of the Lord? That it means forcing the German nation onto the road which brought her to destruction and the suffering of millions?

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We do not want to say that only our way of fighting for peace is possible and thinkable. If you hesitate to join our peace effort do organize such campaigns yourselves, which you consider better and more effective! Remind your statesmen that mankind cannot be divided into two hostile blocs and that the unity of mankind cannot be denied. Do challenge them to negotiations around "the round table," to such negotiations which would not cease until an agreement has been reached! We are afraid that the ways of present day policy of what are called Western and Christian nations can weaken and make sterile the great heritage of the best Western minds. What a loss it would be if through the fault of Western statesmen and churches the awakening nations of the so-called non-Christian countries would be deprived of those spiritual values which used to be the pride of Western nations in the fight for justice, progress and real humanity. We are truly living in a time of great decisions; in a certain sense we are living between life and death. Which road shall we take? The road of power and aggression, intimidation and threats, or the road of negotiation and mutual understanding?

Please, forgive us if we have raised some questions which have hurt or even offended you. We speak to you in love as to our brethren and our questions are at the same time directed into our own heart. We long to have you understand us and we would also like to come closer to you. There is nothing more urgent than to help to-day's suffering and terrified humanity to a real peace and sincere co-operation. We are concerned with the welfare of the people in the East as well as in the West.

MY LINE OF WORK

By Margaret Barr

IT was something of a shock to be asked recently why I, a Unitarian minister in the Khasi Hills, Assam, India, was busying myself in providing education and medical services for Khasi villagers. One forgets the isolation of this corner of the world and the vast difference between life here and that in the countries from which most of the financial support for my work comes, and consequently one forgets also to give clear explanations from time to time to those who make the work possible. It is with this thought in mind that I have tried in the following to set out as briefly as possible the circumstances and opinions which govern my work among the Khasi Unitarians and Khasi people generally, and I hope that this account will serve to expiate any past sins of omission.

My original motive was to help the Khasi Unitarians to help themselves and contribute to the raising of the condition of their whole people. This was the motive of Hajom Kissor Singh in establishing Unitarian churches in these hills and my aim was to carry on the work he had begun. The Khasis are a very backward people, the Unitarians no less than the rest, and I want to see a higher level of knowledge among the Unitarians so that their Union of Churches will be a living power for good, both in relation to religious thought and to the pressing social needs of the people. But Unitarian congregations of uneducated people can contribute nothing either to the wider movement or to the local community. Moreover, Unitarianism cannot stand aloof from social problems in such a backward area as this. So I have, from the beginning, concentrated on providing educational opportunities for Unitarians, for their own sake and in the hope of working through them and their churches towards a richer life for the people generally.

From my earliest days in these hills I have toured amongst the village churches when possible and come to know that it is in the villages that the needs are greatest, both within the

churches and in the wider village community. I hoped that it would be possible to bring about a state of affairs in which the better educated town Unitarians would help their less knowledgable village brethren and that they in turn would apply their new knowledge and existing religious beliefs to the many social problems around them. This was the major reason for starting education work in Shillong first, but the years there, in comparatively civilized surroundings, were also necessary for me to acquire an adequate knowledge of the Khasi language and of Khasi ways of life and thought. I brought village Unitarians to the town for education and religious training but soon found that this was quite unsatisfactory and therefore began to plan a Centre for Unitarians in a central village location.

Eventually the Kharang Rural Centre was etsablished sixteen miles walk from Shillong, to be a centre for training village Unitarians for work in their own churches and communities. It was also intended to provide general education when necessary and possible, and to help the surrounding villages directly as opportunities offered themselves. The main work, however, was based on the assumption that village Unitarians would come for training and the further assumption that educated town Unitarians would help with the work. After two years waiting neither of these expectations had been fulfilled and so I turned to the secondary aims of the Centre but without abandoning hope that it would come to fulfil its primary purpose in time. Now that the Centre is working directly at community problems it may appear that social work has replaced church work, but this is by no means the case. Village residence, as distinct from the brief visits during earlier years, has not only made me aware of the urgency of the need for medical work and education in village areas and of the fact that the village people are quite incapable of meeting their needs alone, but has also made clear that medical services, educational work, church work, short-term goals and long-term projects are all inextricably bound up with one another in an environment such as this. Two recent experiences will illustrate this.

(To be concluded next week.)

THE PIONEERS

By R. D. Woodall

IN November, 1818, there died George Wilson Meadley, a relatively insignificant figure from the point of view of Unitarianism as a national movement but a typical example of one of the many provincial Unitarians who in the past combined political leftism with Unitarianism.

One of the founders of Unitarianism in Sunderland, where he also helped to start a Subscription Library, Meadley, who was born on January 1, 1774, was, of course, a convert. Educated at Witton le Wear, at fourteen he had been apprenticed in Durham to one who combined the business of grocer, draper and banker. We learn from his biographer, "During his apprenticeship he was occasionally employed in each department and much disliked them all; employing his leisure hours in reading and in various compositions, chiefly in rhyme."

In Durham Meadley mixed with Liberal minded supporters of the abolition of the slave trade and of the French Revolution which broke out shortly after his arrival there. He also seems to have acquired strong sympathies with nonconformists and Roman Catholics who were then excluded from public offices through their religion.

Back home again, he read widely, studied Italian and French, and embarked on combining business and pleasure by travels in the east, which, despite the Napoleonic wars, took him to Naples, Smyrna and Constantinople. Later too he paid visits to Danzig and to North Germany.

A friend of the then resident Rector of Bishopwearmouth, the famous Dr. Paley, whose *Evidences of Christianity* are still occasionally read, he later compiled a set of *Memoirs of Paley*. In collecting materials for this book he made contacts with several Unitarian divines and created a minor sensation in his home town by abandoning attendance at the Parish Church and by frequenting Unitarian meetings, when held in a room in Maling's Rigg in Sunderland, the licence for which was taken out at the Michaelmas Quarter Session of 1814.

This religious liberalism led to his writing a pamphlet criticizing the then Bishop of St. David's for a charge that he had given his diocese.

This liberalism showed itself too in his political writings. At a time when Toryism was in the ascendency and when even praise for English republican leaders who had been dead for over a century and a half made a writer suspect of "Jacobinism," he published his *Memoirs of Algeron Sidney*, the famous Cromwellian Revolutionary who was "framed" and executed by the Government of Charles II. Writer of an *Arranged Account of the Several Motions for Parliamentary Reform*, he also began to compile materials for a biography of John Hampden, the champion of Parliament's right against those of the early Stuart sovereigns. This proved too much for him. He returned to Sunderland after visits to London and the south of England a sick man.

Even then on his death bed he boldly asserted his Liberalism by claiming, "What must those suffer who are left to perish on a field of battle! Thank God I have ever reprobated war and advocated the rights and happiness of mankind."

He died on November 20, 1818, "amidst the sorrows of a family who had long loved and honoured him as a kind brother and a dutiful son." Many who disagreed with his religion and his politics and yet who had a respect for him went to his funeral and according to his biographer "it was pleasing to see the Catholic and Quaker uniting with Churchman and Dissenter in voluntarily following his remains to the grave."

Of course, in the larger picture of British Unitarianism Meadley of Sunderland was not important. He was, however, one of those who made the name Unitarian respected in the provincial towns of this country and who convinced their opponents that Unitarians were on the side, not merely of religious Liberalism, but of political progress.

To Alice Brindley

These many years your mortal flesh has been
Enchained by pain, unknown by those who shared
Their unimpeded paths with you ... yet
Purged of all vain regrets, all self-desire,
You glowed with love's imperishable fire.
And we who mourn your passing strive to see
Your life more clear revealed, more understood,
Freed from its earthly sojourning ...
What was your secret?
Untried by pain's dark labyrinths we but surmise
You took the crucible of life unmurmuring,
And slow transmuting loss for yielding worth,
You found a tranquilizing power, and walked
A halcyon spirit on this troubled earth.

M.H.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

A LOAN

SIR,—On second thoughts might it be better to adopt covenants instead of loans without interest? This would put less responsibility on the G.A. and its Finance Committee while being no greater charge on the person who wishes to help. A Covenant Form costs 5s. and the law expenses of the other plan is likely to be more. There may be other ways but time passes and perhaps a start can be made with one or other of these.—Yours,

J.W.McK.

WOMEN'S LEAGUE MEMORIAL FUND

SIR,—May the Central Committee of the Women's League, through the medium of your columns, bring to the notice of your

readers their Memorial Fund. This fund has been started to perpetuate the names of members whom branches or individuals wish to honour for services rendered to the League. The names of these members are being recorded in a special book to be kept at headquarters.

Branches or individuals are invited to subscribe to the fund, sending a minimum donation of £1 to me, Mrs. M. Fraser, 25 St. Mark's Avenue, Altrincham, Cheshire.

The fund is to form a Capital Fund to accumulate until £1,000 is reached, when the amount of interest will justify further discussion as to its use.—Yours,

Cheshire. *Marjorie Fraser,*
Hon. Treas. Memorial Fund.

THANKS

The nurse mentioned in the leading article in *The Inquirer* of March 6 writes to thank the Editor for the help given. The theological matter as between her and the Mission has been settled, and she is to stay at her work. Her attendance at the Unitarian Church is unaffected.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: 19s. 6d. per annum (post free).

Those having any difficult in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.

TEL: EUS. 7554 Editorial: EUS. 2912

NEWS REVIEW

TO INQUIRER SECRETARIES

A Display Card for advertising "The Inquirer" has been sent to the secretary of your church or chapel.

Brighton: The month of March started well for Christ Church (Unitarian), New Road, Brighton. On March 3 the Pastor, Mr. John Rowland, spoke to the Literary Society on "The Father of British Railways," and described the life of George Stephenson, the railway engineer, of whom he has just written a biography. The Chairman at this meeting was Lord Cadman of Silverdale. On March 7, Youth Sunday, a special youth service was held. The stimulating sermon was by Mr. Ronald Brett, a Brighton schoolmaster who is a member of the congregation; the Lessons were read by a schoolgirl and schoolboy, Nadine Greenfield and Christopher Boyce; the collection was taken by two younger members, David Gordon Smith and Fytton Rowland.

Framlingham and Bedfield: On March 13 Mrs. Evelyn Maude Broadbent, wife of the minister, the Rev. W. Broadbent, passed to her rest very suddenly. Her gracious presence, friendship and unfailing hospitality will be greatly missed in the two small congregations of Bedfield and Framlingham. The deepest sympathy of the congregation goes out to the Rev. Broadbent and his sons in their great loss. "God bless you whereso'er thou art in God's great universe." *F.S.B.*

Golders Green: For the first time in the history of All Souls' Church the evening service was conducted by members of the newly-formed branch of the Unitarian Young People's League. All the young people comported themselves with dignity and reverence and the large congregation very much appreciated the whole service. After service there was a gathering in the Church Hall under the Chairmanship of Miss Wendy Mead, in the unavoidable absence of the Chairman of the Branch, Miss Eileen Kielty, at which the Minister's sermon was discussed.

Warrington: An impressive Service took place at Cairo Street Chapel on Youth Sunday, March 7, when six young members of the Sunday School were admitted to junior membership of the Chapel by the Rev. Fred Cottier. They were introduced by Mr. J. Bailey, the retiring Sunday School Chairman, and welcomed on behalf of the congregation by Mr. F. Massey, Chairman of the Congregation.

Oxford: Manchester College: Rev. Herbert Crabtree, President of the General Assembly of Unitarian and Free Christian Churches, gave a very interesting address to a well-attended meeting of the Martineau Club on Saturday, March 6, on "Physical Phenomena." Basing his talk on personal experiences and those of his friends, Mr. Crabtree suggested that these hitherto unexplained phenomena may well turn out to be of great importance to our religious and scientific concepts. The excellent discussion which followed was led by Prof. A. C. Hardy, F.R.S.

On Sunday morning Mr. Crabtree preached a most inspiring sermon in the College Chapel. His subject was "The Spirit of Divine Sonship."

The attendance on both these occasions was very encouraging.

Sunderland: At the Sunday evening Service on February 28 a new pulpit was dedicated. This new addition to the church was acquired by the church from a Methodist Chapel recently closed. Mr. G. Stamp was responsible for the dismantling and re-erection work assisted by other members.

An inspiring Service of Dedication was conducted by the Minister, Rev. John Mather, who said that the closing of a church was like putting out a candle "a light of God." But although the chapel was closed the life of the pulpit at least was being extended.

To mark the occasion Mr. and Mrs. J. Armitage presented the church with a Bible.

ALEXANDER GEORGE PEASTON

After a long and trying illness, cheerfully borne, there passed away on March 4 in his 81st year, the Rev. A. G. Peaston. Only a few weeks earlier he had resigned his charge of the Templepatrick congregation where he ministered faithfully for some 17 years. To mark his retirement, not only his own congregation, but people of every creed and class had joined in paying tribute and bestowing gifts on him and his family. Mr. Peaston was highly respected in Northern Ireland, and was elected Moderator of the Remonstrant Synod of Ulster in 1944.

Prior to his coming to Ireland he had held pastorates at Barnard Castle, Boston, Stannington and Huddersfield, and was for a time President of the Yorkshire Unitarian Union.

He leaves a widow, a son and a daughter to mourn his loss. His son is the Rev. A. E. Peaston, who for the past six years has been near his parents as minister of the Dromore congregation.

The late Mr. Peaston was a fine athlete and swimmer. Of more than average height, he was always looked up to, in every sense, and he will be greatly missed by those who knew him.

The funeral service took place on Saturday, March 6, and was conducted by the Rt. Rev. John Radcliffe, Moderator of the N.S. Presbyterian Church, assisted by the Revs. John McCleery and Wm. Holden. The Rev. John Begg gave the address and officiated in the churchyard along with the Rev. S. Duff, B.A., minister of the local Presbyterian Church. *J.M.*

DR. WILLIAMS'S TRUST

DIVINITY SCHOLARSHIPS

The Trustees offer One Scholarship of £150 per annum, tenable for two years (and in special circumstances for one year) at an approved University or Theological College. Candidates must be graduates and must declare in writing their intention to enter the Protestant Dissenting Ministry. They are required to reach a certain standard in an examination which will be held in September next at Dr. Williams's Library, London.

Applications should be forwarded before May 31, 1954. Copies of the prospectus and further information may be obtained from the Secretary, Dr. Williams's Trust, 14 Gordon Square, London, W.C.1.

MISCELLANEOUS

New Street Meeting House, Aberystwyth: Will Ministers who intend visiting Aberystwyth next summer kindly contact Secretary of the congregation, Mrs. Thomas, Arfron, Caergeg, Aberystwyth.

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THE CALENDAR OF THE CHURCHES

SUNDAY, MARCH 21, 1954

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIES
ABERDEEN, Unitarian Church, Skene Street, 11 and 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, 11, Rev. A. W. VALLANCE, 6.30, Rev. JOHN STORER
AINSWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL, 6.30 Bury Group Service, Rev. DUDLEY RICHARDS
ASTLEY, Unitarian Chapel, Manchester Road, 6.30, Mr. SYDNEY H. KNIGHT
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Rev. W. EAKIN
BIGGIN GREEN (nr. Sevenoaks), Unitarian Church, 11, Mr. JAMES NICHOLSON
BILLINGHURST, Free Church, South Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Beaborough Road, 6.30, Rev. MAURICE JOHNSON
BIRMINGHAM, Church of Messiah, Broad Street, 11, Rev. H. CRABTREE, 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30 Rev. RONALD MCGRAW
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. D. JONES
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. E. GREWER
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. F. J. HAMBLIN
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Mr. E. ROWLAND GREEN
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, ——
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BRIDGWATER, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BRIDPORT, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Miss A. SLOAN, 6.30, Mr. JOHN ROWLAND
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRISTOL, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WARDING
BURY, Bank Street, 11, Rev. F. M. RYDE
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11, Children's Class, 6.30, Mr. S. R. BUTLER
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, ——
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Mr. N. J. TRAPE
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. E. STANLEY PETERS
CHOWBENT CHAPEL, Atherton, 10.45 and 6.30, ——
CORSLEY, Staffs., Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITEMAN
COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
CREWE, Free Christian Church, Beech Street, 6.30, Rev. E. D. EVANS
CREWKERNE, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (also 6.30 1st Sunday in the month)
DEAN ROW, 10.45, Rev. A. B. DOWNING. STYAL, 6.30, Rev. A. B. DOWNING
DENTON, Wilton Street Chapel, 11, Children's Chapel, 6.30, Rev. FRED COTTER
DERBY, Prior Gate Unitarian Chapel, 11, ——, 6.30, ——
DITCHLING, Old Meeting House, 10.45, Mr. JOHN ROWLAND
DONCASTER, Free Christian Church, Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green, West, 11.30 and 7.30, Rev. E. SAVELL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. SCOTT L. JOHNSTON
DUKINFIELD, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
EDINBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENER
EXETER, George's Chapel, South St., 6.30, Supply
GEE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, Rev. ALEXANDER REID
GLOSSOP, Unitarian Church, Finsdon St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Church, 11.15, Rev. R. NICOL CROSS
HALE CHAPEL, Hale Barns, 10.45, Rev. JOHN STONES, 6.30, Rev. E. R. VALLANCE
HALIFAX, Northgate End, 10.45, Rev. J. B. TOWERS, 6.30, Mr. C. E. HALL
HASTINGS, Free Christian Church, South Terrace, 11 and 6.30, Rev. DENNISS HILTON
HEWCKLEY, Great Meeting, Rumes Lane, 11 and 6, Rev. C. GORDON BOLAM
HORSHAM, Worthing Road, 6.30, Rev. J. MARTIN HALL
HUDDERSFIELD, Fitzwilliam Street, 11, Mr. W. AUSTIN DAVIES
HULL, Park Street Church (Unitarian), 6.30, Rev. RALPH PHILIPSON
ISLE OF WIGHT, Newport, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PEERS
KNUTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MORROP
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER
LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WELSH
LEICESTER, Narborough Road, 11, Junior Church, 6.30, ——
LEICESTER, The Great Meeting, Bond Street, 11 and 6.30, Rev. LEONARD MASON
LEICESTERSHIRE, Vernons Hill, Garendon Wells, 11, Local Arrangements
LEWES, Westgate Chapel, 11, Rev. W. J. MCELDOWNEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KNIGHTALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TIMMALL
LIVERPOOL, Benedict Free Church, 6.30, ——
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KING MORRIS
LIVERPOOL, Gateacre Chapel, 11, Rev. DUNCAN P. STEWART
LIVERPOOL, Hamilton Road, Bootle, 3, Sunday School, 6.30, Rev. B. L. GOLLAND
LIVERPOOL, Hope Street, 11 and 6.30, Rev. D. GLEN MORGAN
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. STANWELL PRICE
LONDON, Bell Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackheath Meeting and Stratford Street Chapel, 6.30, Rev. D. P. MAW
LONDON, Brixton, Effra Road, 11, Rev. E. G. LEE
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Mr. J. J. GARRARD
LONDON, Golders Green, Hoop Lane, 11, Rev. W. WARMINGTON, 6.30, Rev. K. C. TURNER
LONDON, Hackney, New Gravel Pit Church, Clarence Place, 6.30, ——
LONDON, Hampstead, Rosslyn Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. TURNER (Also 6.30 2nd Sunday in the month)
LONDON, Hind High Road, 6.30, Rev. WILFRED WARMINGTON
LONDON, Islington Unitarian Church, Upper Street Pentonville Hill, 6.30, Rev. A. V. FOX
LONDON, Kilburn, Unitarian Christian Church, Quex Road, 11, Mrs. MITCHELL
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. JOHN KENTY
LONDON, Leytonstone, Lea Bridge Road, Knotts Green, 6.30, Mr. CYRIL S. DAVIS
LONDON, Mansfield Street Church, Portland Place, 6.30, Rev. J. W. DOWDEN
LONDON, Richmond Free Church, Cumnock Road, 11, Mr. A. S. MELLOWES
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, Rev. ARTHUR PEACOCK
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
LONDON, Wood Green Unity Church, Newnham Road, 6.30, Rev. G. J. G. GREEVE
LYTHAM ST. ANNS (Ansdell), Unitarian Church, Channing Road, 11 and 6.30, Mr. E. A. WEST
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Mrs. MURIEL HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Rev. G. D. FOOTE
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. F. KENWORTHY
MANCHESTER, Failsworth, Dob Lane Chapel, 6.30, ——
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45, Rev. JOHN GILL, 6.30 Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 2.45, Mrs. K. ASHWORTH, 6.30, Rev. A. E. POTTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45, Rev. G. D. FOOTE
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 11, Rev. A. E. POTTS
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. A. W. VALLANCE
MANSFIELD, Old Meeting House, 10.45, Rev. KENNETH SHERRATT, 6.30, Mrs. F. A. FAULKS
MARPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MIDDLESBROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, ——
MORECAMBE (see LANCASTER)
MORETONHAMPSTEAD, 3, NEWTON ABBOT, 6.30, Rev. C. G. TOONE
MORLEY, Christian Church, Stamford Road, 10.45 and 6, Mr. EDRIC SHAW
NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30 Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, Ladies' Sunday, 2.45, Mrs. Davey, 6, Coun. Mrs. RHODES
NORTHAMPTON, Kettering Road Church, 11, Mr. S. BURSTOW
NORWICH, Octagon Chapel, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45, Rev. C. GORDON BOLAM, 6.30, Mr. C. V. WALTON
OLDBURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45, Rev. T. E. NUTTALL, 6.30, Mr. D. C. DOEL
OXFORD, Manchester College Chapel, 11.30, Rev. L. A. GARRARD
PADIHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WARDING
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PLYMOUTH, Unitarian Centre, Houndiscombe Road, 11 and 6.30, Rev. E. H. KEMBLEY
POOLE, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PEIRS
PORTSMOUTH, Friends' Meeting House, Fratton Bridge, 6.30, Mr. J. R. STURGES
PRESTON, Unitarian Chapel, Church Street, 6.30, ——
RINGWOOD, Hants., The Meeting House, 11, Mr. ERIC KAY
ROCHDALE, Blackwater Street, 10.30, Rev. WILLIAM BEER
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Supply
SALE, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS, 6.30 Miss H. ASHCROFT
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORSE
SHEFFIELD, Fulwood Old Chapel, 11, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoore Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITBY
SHREWSBURY, High Street, Unitarian, 11 and 6.30, Supply
SIDMOUTH, High Street Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. F. MUNFORD
SOUTHEND-ON-SEA, Darnley Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHPORT, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, Rev. DUNCAN P. STEWART
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TEES, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, ——, 6.30, ——
SWANSEA, Pleasant Free Christian Meeting House, 11, Rev. B. VINEY
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. K. TWIGG
TAUNTON, Mary St. Chapel, 11 (and 6.30, 1st Sunday in month), Rev. W. H. CORDELL
TEWKESBURY, Old Meeting House, Ashford Road, 6.30, Rev. G. KERRIDGE
TODMORDEN, Unitarian Church, 10.45 and 6.30, Mr. A. L. FISHOW
TORQUAY, Unity Church, Montpellier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, College Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. G. THOMAS
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Rev. E. W. DRAKIN
WATFORD, Friends' House, Church Road (by permission) 7.30 (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6, Supply
WEST KIRBY, Brookfield Gardens, 11, Rev. MAURICE JOHNSON, 6.30, Miss M. ELLIS
WHITBY, Flowergate Chapel, 6, Rev. W. T. WILKINS
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRETT DAVIES

THE NATIONAL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., 14 Gordon Sq., W.C.1

AUSTRALIA

ADELAIDE, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. COLIN GREEN
MELBOURNE, Unitarian Church, Cathedral Place, C.2: Unitarian Half-Hour broadcast, 4.15. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. JAMES
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CANADA

MONTREAL, Church of the Messiah, Sherbrooke Street West, and Simpson Street 11, Rev. ANDREW CARMICHAEL
TORONTO, First Unitarian Church, 175 St. Clair Avenue West, 11, Rev. W. P. JOHNSON
VANCOUVER, B. C., Unitarian Church of Vancouver, 1,550 Tenth Avenue West 11, Rev. JOHN A. CHANT

NEW ZEALAND

AUCKLAND, Unitarian Church, Ponsonby Road, 11 and 7, Rev. E. H. MORRIS
WELLINGTON, Unitarian Free Ch., Tidall's Buildings, 109 Lambton Quay, Supply

SOUTH AFRICA

CAPE TOWN, Hout Street, 11, Sunday School, 7, Service, Rev. MAGNUS C. RATTRAY

GENERAL ASSEMBLY
OF UNITARIAN AND FREE CHRISTIAN CHURCHES
ANNUAL MEETINGS. LONDON. APRIL 27 to APRIL 30

In addition to the Resolution to amend the Constitution, notice of which appeared in *The Inquirer* on January 23 and 30, the Council will recommend the following:

"FULL-TIME MINISTRIES (ONE CHURCH OR MORE)

The following emoluments and allowances represent what a minister should receive:

(a) Basic Stipend.
(b) Housing accommodation OR Housing allowance.
(c) Expense allowance.
(d) Telephone rental.
(e) One-half National Insurance Contribution.
(f) Congregational proportion of Ministers' Pension and Insurance Fund Contribution.

The distinction between Country, Provincial Town and London is dropped, except as regards Housing.

Minimum stipend up to FIVE years in the Ministry £375
Minimum stipend over FIVE years in the Ministry £450

In addition to these basic stipends there should be provided the items (b) to (f) in the list above.

Manse values shall remain as at present on a three-fold basis, with revisions based on Local Rating Scales and special conditions where necessary. These values are:

	Country	*Provincial Town*	*London*
Manse rent free	£40	£50	£75
Manse rent and rates free	£56	£70	£105

The expense allowance cannot be assessed at a definite figure, but must be considered in the light of local conditions.

It must be made clear that the General Assembly cannot make larger grants to enable higher stipends to be paid: responsibility must rest upon the individual congregations."

JOHN KIELTY,
Secretary.

14 Gordon Square, London, W.C.1.

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BIRTH

BURNS—On March 5, 1954, at Queen Mary's Maternity Home, Hampstead, to Mary (*née* Goodland), wife of Robert Burns, a son.

Mansford Street Church and Mission
BETHNAL GREEN, LONDON

AN APPEAL

The schoolroom floor has been so badly affected by dry rot and woodworm as to necessitate the laying of an entirely new floor at a cost of £900.

£350 is still needed and the congregation would appreciate the assistance of sympathizers in meeting this heavy item of expenditure.

This Appeal has the support of The General Assembly and the London District Provincial Assembly.

Donations will be gratefully acknowledged by the Treasurer:

MR. S. HELLEN
121 LARKS HALL ROAD, CHINGFORD, LONDON, E.4.

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